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HE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

And there was a great calm
(St. Mark 4:39)

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

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A Sure House

And I will build him a sure house, and he shall walk before mine anointed forever. (I Samuel 2:35)

ND so we build a church. The brick is joined to the mortar, the foundation laid, the building rises. Windows and doors and a roof come it. To build only a foundation is folly. We carry through the work il it is done.

nd so we build a life. Life begins with foundations. A strong life st be built on rock. Life grows and enlargest itself. New occasions h new duties, and new situations mean new opportunities. Life grows love. Mellowing with the years, it becomes kinder, faithful through years, more confident and certain of the trimph of God.

nd so we build a church that we may build a life. That civilization may ve forward on the feet of little children whom we present to God. That th may make its decision for Christ. That man and maid may pledge nding love before the altar. That the last low words about our bed dead may be the comfort of the Everlasting Jesus, the Compassionate iour. That in sickness and health, in joy or sorrow, we may hear His ngthening Word and receive His strengthening food. That life begun h Him as the foundation may reach to the skies.

Thy will was in the builder's thought;
Thy hand unseen amidst us wrought;
Through mortal motive, scheme and plan,
Thy wise eternal purpose ran.

O Father, deign these walls to bless;
Fill with Thy love their emptiness;
And may their door a gateway be
To lead us from ourselves to Thee.

—oOo—

25th ANNIVERSARY

Many members of the RWF joined with former and present parishioners congratulating Rev. James S. Butler on his 25th ordination anniversary he 18. He had been dedicated to the work of struggling missions and s declined urban calls because he believes the life of urban parishes pends on mission churches. He is one of the senior members of WF in service though not in years.

First National Rural Life Conference In Canada

THE first National Rural Life Conference of the Anglican Church i Canada was held at St. Andrew's Church, Grimsby, Ontario (Dioce of Niagara), May 6-9, with some 40 official delegates present, representi each ecclesiastical province and most dioceses of the Canadian Church, a including 12 invited delegates from the Episcopal Church in the Unit States.

The Conference, under sponsorship of the Council for Social Servi was the realization of a long-cherished hope that a nationally representat body of churchmen be convened to discuss and study problems, strengt and other matters concerned with the rural program of the Anglic Church in Canada. A very full agenda included: a presentation of i formation and a film about the 1957 Ecumenical Rural Travel Semi by Dr. Prince and Mr. Samuelson; some excellent meditations on Ru Worship by Fr. Palmer; several presentations and discussions regardi Rural Training Schools, Student Supervision, and the Rural Parish Cen by several members of the Conference; a panel and general discussi as to the Larger Parish plan; and considerable planning and discussi regarding the future program of the rural church in Canada. Findi of the Conference are now in preparation and already mailed to delega is a summary of suggestions made by them as to Diocesan Rural Chur Committees — purpose and program, suggestions for Provincial Ru Church program, and many items regarding a National Church program.

The hospitality furnished by Canon E. A. Brooks with the able ass ance of many fine laymen, parishioners who opened their homes f billets and the ladies who served all meals to delegates, will long be r membered by those who attended. The gracious welcome of Bishop Ba nall to his diocese, the splendid chairmanship of Bishop Steer of the Dioc of Saskatoon, the previous planning and careful attention to details program and arrangements of Dr. Leonard Hatfield, as well as the lead ship of all those who were asked to make specific contributions, were a facts which helped to make the Conference a success.

To summarize the Conference, we use the words of John Peacoc writing in his *Church Farm and Town* magazine: "The *Results* of th Conference will be far-reaching, not because of any startling new di covery or wonderful speech or any other one aspect of the affair, b because these rural church leaders have had the feel of real fellowshi in facing up to the work they are trying to do. Each has his own part cular problems and joys, his own ways and hazards, but now, for th first time, Canadian and American rural workers see that in the paris battle they are united in a truly common effort, a sympathetic effor towards the steady encroachment of the Christian Way of Life onto th non-Christian one. To talk over the significance of the Gospel, the shap of the Liturgy, the training of replacements, the increasing tempo of th times, the shrinking of frontiers and pastoral opportunities as *commo* and appreciated matters is an experience we want to have again!"

gates from Canada and U. S., including student visitors from the Toronto l Training School. Seated in front center: The Rt. Rev. S. C. Steer, Bishop of atoon, Chairman of the Conference. To Bishop Steer's right: Dr. Leonard ield, Council of Social Service, Toronto; Canon E. A. Brooks, host rector of sby; Norman Green, rector of nearby Beamsville, Ontario. To Bishop Steer's Fr. Roland Palmer, SSJE.; Dr. S. H. Prince, Halifax, N. S.; Clifford L. Samuel- Div. of Town and Country, New York; Lloyd Delaney, Midland, Ontario.

Delegates visit between sessions on the steps of St. Andrew's Parish hall.

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Episcopal Church delegates with their hosts: Kneeling: Clifford L. Samuels Division of Town and Country, New York; Ethan Allen, Theinsville, Wisconsi Standing: (l. to r.) Canon E. A. Brooks, host rector of Grimsby; Richard All Roanridge, Parkville, Missouri; Donald Stivers, Rochester, New York; Herm Page, Jr., Houghton, Michigan, Smith Lain, Roanridge, Parkville, Missouri; Bru Connell, Park Falls, Wisconsin; Bishop Bagnall, host Bishop of Niagara; J. Rob Marks, McDonough, New York; Leonard Hatfield, Council of Social Service, Toron Roger Smith, Ft. Fairfield, Maine; Henry Robbins, Shenandoah, Iowa; William Davi son, Division of Town and Country, New York and John Baden, Monkton, Marylan

Left to right: Th Rev. Murra Starr, Hanna, A berta; The Re Donald Stiver Rochester, Ne York, Rev. Hen Robbins, Shenan doah, Iowa – Henry driv home a point!

Menominee

ENOMINEE, Michigan was a memorable meeting for the town and country movement in our church. This eleventh annual seminar ne Department of Town and Country of the Province of the Midwest evidence of why this work in the Fifth Province has so much to n some of us. The scholarship which is not always evident in rural ch gatherings dominated Menominee, and we are glad to be able to nde in this issue most of the papers presented by members of the lty of the divinity schools located in the province. Bexley, Nashotah, Seabury-Western certainly do not present a monochrome churchman-. By centering the seminar on Christian Initiation the vagueness al- t implicit in theological discussion was absent and the historical, gical and practical were blended in lecture and discussion. Bishop e of the host cathedral set the standard of critical realism, appreciative ne past but open to the horizons of the present, in his opening sermon, ch we are privileged to present in this issue of CROSSROADS. The lk portrayal of the diocese of Northern Michigan elicited a desire more dioceses realistically portray their strengths and weaknesses. large and representative attendance at the seminar was a token that k had been done in advance. Rev. James Warner of Marinette, Wis., host for the sessions held there. And the devotions of Rev. Herman er of Chicago were given in his usual winsome, irenic and constructive it.

t the RWF Board meeting held the day before the seminar, Rev. nard Allen of Roanridge, Mo., was elected Assistant Secretary and stant Treasurer, and Rev. Norman Green of Beamsville, Ontario, ted Second Vice President. Rev. Charles G. Hamilton was elected to Board of Directors, and was elected editor of CROSSROADS, which nad been serving as acting editor. Plans were made for future work prayer cycle, conferences, Cochel Memorial, conventions and other rests of the RWF.

he following attended: The Rt. Rev. Herman R. Page, D.D., Menomi-, The Very Rev. Corwin C. Roach, Cambier, Ohio, The Rev. Boone ter, Nashotah, Wis., The Rev. Frederick Putnam, Evanston, Ill., The . Herman Anker, Chicago, The Rev. S. A. Seaton-Elliott, Pontiac, Ill., Rev. & Mrs. Harold R. Keen, Grand Ridge, Ill., The Rev. W. D. loughby, El Paso, Ill., The Rev. John D. Arnold, Morris, Ill., The . Bruce Connell, Park Falls, Wis., The Rev. Harold Goetz, Hayward, ., The Rev. Roger C. Bell, Chippewa Falls, Wis., the Rev. L. C. Bren- Owen, Wis.

lso The Rev. Hector Bousfield, Turtle Lake, Wis., The Rev. Carl R. nlen, River Falls, Wis., The Rev. James Warner, Marinette, Wis., Rev. Eugene N. Stillings, Shelbyville, Ind., The Rev. Charles Edinger, boygan, Mich., The Rev. Paul E. Sutton, East Tawas, Mich., The Rev. est St. Andrew, Hillman, Mich., The Rev. Colin Campbell, Jr., Gay-

Rural Workers' Fellowship Officials at Menominee, Michigan (Marinette, Wiscon in the background) left to right Rev. Fred Smyithe, Rev. William Davidson, R Samuel Keys, Mrs. Helen Philbrick, Rev. John Peacock, Rev. Maxwell Bro Rev. Charles Hamilton.

lord, Mich., The Rev. Jack E. Warner, Jonesville, Mich., The Rev. Jam Ethan Allen, Thiensville, Wis., The Very Rev. Malcolm P. Brunner, Ric land Center, Wis., The Rev. Robert J. C. Brown, Platteville, Wis., T Rev. Lester J. Maitland, Escanaba, Mich., The Rev. Canon J. Willia Robertson, Iron Mountain, Mich., The Rev. John Adams Alford, M quette, Mich.

Also The Rev. William Burritt, Calumet, Mich., The Rev. Herm Page, Houghton, Mich., The Rev. Reno W. Kuehnel, Ishpeming, Mic The Rev. H. Vaughan Morton, St. Ignace, Mich., The Rev. M. E. M Clenaghan, Sault Ste. Marie, Mich., The Rev. A. Paul Nancarrow, O tonagon, Mich., The Rev. William W. Wiedrich, Newberry, Mich., T Rev. J. Paul Eaton, Gladstone, Mich., The Rev. Judson I. Mather, Cryst Falls, Mich.

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vn, Coldwater, Mich., The Rev. Wesley Persbacker, Cadillac, Mich., Rev. Dudley Bennett, Greenville, Mich., The Rev. Donald Swinton, byville, Mich., The Rev. Vincent J. Anderson, Elk Rapids, Mich. lso The Rev. Samuel N. Keyes, Waynesville, Ohio, The Rev. Frederick myith, Valley City, N. D., The Rev. William Davidson, New York (Division of Town and Country), The Rev. C. G. Hamilton, Boons-, Miss., The Rev. John Peacock, Cowansville, Quebec.

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Can Any Good Thing Come Out of Nazareth?

THE RIGHT REVEREND HERMAN R. PAGE
Bishop of Northern Michigan

A sermon preached April 22, 1958 at Grace Cathedral, Menominee, Michigan, at the opening service of the Eleventh Annual Seminar of the Department of Town and Country of the Fifth Province.

PART of the 46th verse of the first Chapter of the Gospel according to St. John, "Can any good thing come out of Nazareth?" and part he first verse of the 13th Chapter of First Corinthians, "Love seeketh her own."

is indeed a happy privilege to be able to have part in this gathering. eems to me a highly significant event in the life of this diocese as it resents at least the first occasion in the sixteen years of my Episcopate we have entertained a Provincial group, so I feel most happy in coming you here tonight.

n considering what to preach in my sermon, there came first the familiar e "Can any good thing come out of Nazareth?" We can recognize words of contempt, for actually Nathaniel himself came from an ally small town a few miles to the northeast of Nazareth. Therefore, se words "Can any good thing come out of Nazareth?" indicate that n his knowledge of a jumping off place like that, what good could e? It also reflects something which many of us have experienced, feeling which rises between small places. Also it makes us wonder ther perhaps if he had gone over; he may have become a sophisticate forgotten the rock from whence he was hewn. People do forget very thing.

Nonetheless, the question still prevails. And those of us who work he Town and Country area, must give each one of us our own answer. do well to remember that on our answer rests the worth of the ponse which we can make. All of us going into the Town and Country face the question "Can any good thing come out of it?" More and re it would seem that the answer depends on what we mean. "Can good thing come out of Nazareth, or Crystal Falls or Stevens Point what have you?" Sometimes we act as if we felt that all the good had ne, leaving very little for us to work with. Again some may say and

with a certain reason, "Of course I believe in a small town. I belie good can come out of it and that is why I am here." Yet, experien would be to remind ourselves that our belief in the small town is n intellectual. Actually, our response indicates and represents a way life. So I say again, "Can any good thing come out of Nazareth?" Sure surely, we know that we get good experience. After all, if I can ma a go of some of these little towns, I can make a go of anything. It tak very little more to run a church the size of my last parish than it did some my first missions forty years ago. Yet, as soon as we say that we unconscio ly indicate that we want to get more out than we give. What we can get o of it for our future and the work becomes a transfed point. And that, unfor unately, represents that experience of many, many places. My heart held good deal of sympathy for a man who said to me, when we talked about g ting a new man, "Bishop, I don't know that I can take it any more. I been on this committee for all these years and we get these boys th are green and aren't dry behind the ears and we work with them a as soon as they get so they are worth anything, off they go and we st all over again. What's the use?" And don't think the people have fail to sense that, and don't think they fail to sense it when we come in w the idea that this is just temporary and that there is really somethi more important, and something more vital for us to do.

Perhaps it helps if we could see Nazareth from God's point of vi instead of ours. How much have we considered what it really mea that in making the choice, God selected Nazareth instead of Jerusale Why that little out of the way dot on the map instead of the great spirit center of these people? Surely he must have felt it embodied somethi that Jesus needed. It would be a life stripped of much of the froth a superficiality. It would be a life where, in a very real sense, people wou sense the nearness and the purpose of God, and obviously that wove self into the pattern of our Lord's life. The parables reflect it. H interesting to consider that our Lord spoke in Aramaic, not in Hebre the scholarly language of His people. And as one very brilliant lectu once remarked, "Perhaps that explains the phrase, 'the common peo heard Him gladly'."

In an age when America is on the move and when America gro how many of us consider that God still works in both ways? Wh have the small places contributed to the growth of America? We know about Hodgenville, of course, but how about Laudenville, Ohi A little bit of a whistling post. And yet, from that little community h emerged a man who has played a tremendous part in the growth America. Charles F. Kettering, the genius of General Motors, who genius has gone far beyond the material things for gain and sparke the warfare on cancer, and many other things. Or Alma, Wisconsi What came out of there? Why, Doctor Roseman, the man who isolate the germ believed the cause of Infantile Parlalysis. We can go back "Who's Who" and find ourselves amazed at the number of people wh have come out of small places and gained recognition.

But, that isn't all. We need to look further. We need to come tod

n honest facing of facts, and I think the first fact that we must face, ther we like it or not, is that this great church of ours pays lip service ne work of Town and Country. Surely, we have a Department of n and Country, and I'm not speaking a word against it. We're eful for what they have done, but actually, what does it represent ne life of the Church? What rewards come to those who labor in area? The rewards go to the people in the larger places, let's face How many delegates go to General Convention representing the nreths of America?

sometimes feel too, a little dismayed at the motive which I sometimes e lies behind our emphasis. Why are we in the Town and Country ? I sense, in a very real way, we're there for what we can get out . I read the tale that the Baptists ringed Richmond, Virginia around the little churches and emerged with a great strong central church. as begun to irk me. If that is the only reason for our doing Town and ntry work, then in the sight of God it will fail: It is selfish; if all ook for, in going for a few transient years into the Town and Country , is what it will build into our own lives, we're going to fail. Our ple sense it. You don't need to write them a letter about it. They e that we feel that way and that we'll drop them for the next best g that comes. That is why I took as the second Text those words Paul that Love seeketh not her own." Love, not for what it can get, because love must express itself in an outgoing way. And you and I in the ministry of our Lord need to let that sink into our conscious- and in our unconsciousness. We need to change our emphasis to sider the needs of the people in those areas. That, it seems to me, rimary. Quit calling on them because we want them to teach in Sunday Schools. Give up the idea of getting them so that the tists, the Methodists and the Lutherans won't. I say this in all hu- ty, but it was only when it came to me that those people have the e capacities for love and friendship, the same hungers, and by the of God there came the opportunity for the church to reach out minister.

ne of the very interesting phases of my ministry is the number of ers that come to me from people that I have never seen since 1923. y have the same heartaches, they have the same aspirations for them- es and for the church. They face the same isolation of loneliness sorrow and pain that you and I find, the very nature of their life he rural areas, makes for a certain isolation. They know of the nting chase of failure. Three of the four years that I ministered in apple raising community we had crop failures. My people left their nes, their furniture in the rooms, their cars in the garages, and walked The fruit of years of labor lost. Those were the people who had eed. And the church had a chance to minister. And when we look ond the obvious we see those things. We can recall the vital necessity these areas, remembering that no civilization can ever grow stronger n the stream of agriculture can supply. History tells us that when agricultural end of an empire fails, the entire empire collapses. We

know in Japan, in World War II, it was not the destruction of the factor that brought her to her knees, it was the absence of food.

These areas loom as vital in the life of a nation. So we must wo with them. Not alone with their leaders or their potential leaders, f those people are going to go away. Too long we have worked with t promising young people only to have them go into the cities. Now, do misunderstand me. I think it is vital that we do a good job with all them. It makes no difference whether they remain with us in one sen or go to St. John the Divine, in the other. But, we need to look beyo those people and see a great area untouched with whom we can wo — those who remain. There comes to my mind the picture of a boy w wanted to go to school. The family had no money and they mov away and they left the kid, who tried sleeping in a stable because wanted an education. He lived in the stables and tried working w the horses. I took him up to my place and had him live with me. wasn't particularly promising, he was not a Phi Beta Kappa, or not particularly bright social number, but today that boy stands as the Cou Supervisor, he is on the County School Board and has become one of staunch citizens of that area, a God-fearing man who loves his coun and loves his church. You and I dare not forget how little we know the value of these people in the sight of God.

As we go on I hope and pray we won't forget the validity of t experience. What it did for us, and remember that as we tried to me the needs of our people, growth really came. But sometimes when peo move on from this area, into the larger ones, they forget. When on t floor of the Convention, there come the opportunities to do somethi for the smaller places, they object for fear of an increased apportionme

You and I belong to a church that can prove itself a great vehi for ministering to the needs of these people. A church that has on side all the traditions that these people need, the traditions of wholeso recreation, the traditions of wholesome worship and all that. I thi it was Kierkegaard who said, "Life can only be understood backwar but it must be lived forwards." And so with us. We must face forward

"Love seeketh not its own!" Suppose we do not get the rewards th go to the people that have the big places. Sure, it makes it a bit ha to take, I know. Suppose our voices do not ring out with the authority the rectors of those same great churches. No one will quote us. B what difference does that make? Suppose our church does fail to recogni what we do? Northern Michigan just emerged from the ranks of t aided dioceses, and nobody even commented on it. But what differen does that make? The answer is "So what!" We follow One who ra the same risk. He worked in an obscure corner of the earth. To tho who saw Him, perhaps He seemed only a little better than the voi of one crying in the wilderness. He seemed to fail. But in love, H sought His own and therefore when the time came God used Him f great things. He revealed that He was the son of God. Today we kno that good did come out of Nazareth. It took time. But that is t way it is with God's work. Last night I heard a representative of a gre

ɔration say that it takes eleven years for an idea in a laboratory merge into a production that is marketable. That is the average. , therefore, should you and I become discouraged when in two or years people fail to respond to our leadership? Our Lord came Nazareth. He lived in terms of the people and their thinking. He ed close to God. And God used Him. And today we bless His name.

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E BIBLICAL BACKGROUND

of Christian Initiation

DEAN CORWIN C. ROACH
Bexley Hall

E question of the character of baptism involves the nature of the Church and consequently is one of the most important theological tions today. The Biblical background stands as the raw material heology. The Church is rooted and grounded in the Scriptures — not in a literalistic way. The scriptures are for guidance and in- tion.

n important part of the Biblical background in the OT is the sh rite of circumcision. Circumcision was a common practice in ncient Near East until the Greek culture spread through this region; Philistines were the only exception. However, for Jews, the religious ficance of the rite was the crux of the matter. In Jer. 9:25, Deut. 10), Lev. 26, circumcision must be inward as well as outward — a theme found in Rom. 2.

rcumcision is associated with the Passover (as early as Justin Martyr Passover bloodmark was associated with Baptism), and Abraham is ited with the institution of circumcision. (Perhaps with the abolition hild sacrifice circumcision was interpreted as a token sacrifice — en. 22.) It is significant, too, that Moses, Joshua and Abraham were mediators of covenants. NT references to the inward circumcision found in Acts 15, Galatians, and Romans.

here were other OT initiatory rites:

) *Sealing* (circumcision, perhaps). In Gen. 4, Ezek. 9, the story of over blood mark, Rev. 7 and 14, and perhaps I Kgs. 20, reference is e to the protective mark of God. Isa. 49 refers to the mark of el on God's hands. The idea of ownership implicit in the seal points ard the naming in Baptism — a sign of both authority and blessing. figure of the slave brand is found in Ex. 21 and Gal. 6: a sign of ection and possession. Branding merchandise as well as slaves was a mon practice in ancient times.

.) *Laying on of hands.* This practice has a number of connotations: the identification of the offerer with the victim (cf. also Num. 8:10); the dissociation of responsibility (cf. Lev. 16 — the scapegoat); blessing and benediction; (d) the conferring of authority (cf. Num. and Deut. 34.

III.) *Anointing.* It was the symbol of joy and prosperity. Oil was se as a healing as well as consecrating agent. In I Sam. 10 and 16 (anointing of Saul and David), anointing is associated with the gift the Spirit. Patriarchs, prophets, even nations, are anointed' (cf Isa. — probably not a literal anointing). Anointing was not an initiat rite among the Hebrews. However, it was normally associated with ba ing, and perhaps therefore with initiation.

IV.) *Lustrations.* Water was universally viewed as a cleansing ag in the OT. And although to the Hebrew mind, the distinction betw the ritual and the moral sphere was unknown, the tendency was to e phasize the ritual note in the law. In the prophets, there was a stre movement to bring back the moral note (cf. Ps. 51). The proph view did not influence post-exilic practice greatly, but it did lie beh the practice of proselyte baptism — the washing of Gentiles coming of an unclean world.

John the Baptist carried the reasoning behind proselyte baptism to logical conclusion: the Jews were no better than the Gentiles; they were unclean.

However, the baptism of John differed in three ways from Jew proselyte baptism: (1) it was primarily ethical rather than ritual; (2) was eschatological, concerned with the coming of the Kingdom; (3) was probably not self-administered.

The Dead Sea Scrolls. There are radical differences between the i trations of Qumran and the Essenes, and the baptism of John. Howe both had an ethical connotation, and both were associated with eschatological expectation of the gift of the Spirit. For John, thou baptism was a one-for-all rite rather than a repeated one.

Christian Baptism grew out of John's, though not without further tra formation. It was once-for-all, for all men, and ethical. But it was tra formed by our Lord's work cf. Mk. 10, and the symbolism of death a re-birth), and was associated with the gift of the Spirit and the realizat of sonship (Mk. 1:12).

These new elements, however, were not present for our Lord's follow during His earthly life. It is possible that all who would follow Je were baptised, including the disciples. Some scholars feel that wa baptism is to be associated only with the early ministry of our Lord. T 4th Gospel says the disciples baptized, Jn. 3:5, and I Jn. 5, bring out t death and re-birth symbol, and the eschatological element, implicit the Synoptics.

Baptism in the Early Church

The Acts of the Apostles gives no conclusive indication of the relatio of water baptism to the gift of the Spirit, nor to every significance the laying of hands, although it has many references to these matte There are four references to "sealing" in the Epistles (II Cor. 1:21, I J 2:20, Eph. 1:13, 4:30). However, it is not clear whether this sealin is figurative or literal. In Ephesians, sealing has an eschatological refe ence. In Hebrews 6:2 "ablutions" (*baptismos* rather than *baptisma*) associated with ethical and eschatological matters (cf. also Heb 10:19-22

Pet. 3:21 the emphasis is on the moral significance of Baptism. Titus ssociates "washing" with the renewal of the Spirit.

ere is no direct NT proof of the practice of infant baptism. There nowever, supporting arguments for the practice from NT evidence: he equation of baptism and circumcision; (2) the fact that "house- " were baptized; (3) the exhortation addressed to children in Ephes- and Colossians; (4) the question raised by I Cor. 7:14; (5) the otic references to Jesus' acceptance of children.

ur types of laying on of hands are referred to in the NT: (1) baptism or Confirmation; (2) Ordination (cf. Acts 6); (3) healing; (4) restoration of penitents. Laying on of hands also seems to have a sign of association in the missionary and apostolic work of the ch. The gift of the Spirit was not confined to the laying on of s and/or baptism. And there are many instances of the gift of the through the laying on of hands, yet separate from baptism.

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The NT evidence is fragmentary, and we cannot tell if instances are normative or exceptional.

We cannot always be sure of authenticity of every passage, but even redactions and later elements have their value.

Water baptism seems to be normative after Pentecost.

The practice with regard to children of converts is uncertain; it is possible that they were baptized.

The gift of the Spirit was received at Pentecost (apart from baptism nd after baptism.

The initial gift of the Spirit was normally associated with baptism.

The laying on of hands was sometimes separate from water baptism.

There is no certain evidence for anointing with oil with water baptism or laying on of hands.

Laying on of hands and anointing with oil were not confined to nitiatory rites, nor always "once-for-all," as was water baptism.

Modern Christians need not feel bound to follow first-century prac- ices literally. The 1st century had its special circumstances. The pirit and the faith of early Christians is what we should emulate.

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E HISTORICAL AND EOLOGICAL BACKGROUND

of Christian Initiation

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E overall movement of the development of Christian Initiation can be seen in three stages: (1) Its development from a relatively simple into a vast system of nurture, education, and ceremony, in the 2nd,

3rd, and 4th century. (2) From the 6th century on, its increasing s plification due to the practice of infant baptism. (3) With the formation, the translation of the baptismal rites into the vernacular, the desire to clear up their inconsistencies and contradictions.

What is the story that lies behind these changes? In the NT, bapt was administered in a swift and sudden way — often with less prep tion than we would give an adult candidate today. However, most those whom the Apostolic Church contacted (whether Jews, or "G fearers" or Samaritans) were steeped in the OT and knew the h of Israel. The Church did not have to fill in the background; its mess was that the Messiah had come.

Very soon, however, the Church had to tighten its ranks. There the scandal of receiving those who were not actually converted, Ananias and Sapphira). There was the fact of persecution, which m caution necessary; the Church was a semi-secret society. And there was fact that, as the Church moved out into the Gentile world, it could longer presuppose an OT background. It took work to concert a pag for a pagan had to learn a whole new way of life.

Our earliest post-NT source is the 1*st Apology* of Justin Martyr (c.15 An "apology" was a legal defense in a trial rather than an intellec justification; its aim, therefore, was reassurance rather than explanat and the information it gives is quite vague.

The *Apostolic Tradition* of Hippolytus (c. 200) gives a much fu picture. It was a book on "church organization," and the admission converts was the big job in the Church's life. The preparation initiation was divided into three stages. First the convert is presented by Christian friends to a professional teacher, and his life, occupation, was scrutinized to see if he would be acceptable. Then followed long period as a "hearer," a time of gradual acclimitization and of te ing. Finally, there was the intense "testing" of candidacy, culmina in the overwhelming experience of baptism, confirmation, and commun on Easter night.

The rite of Hippolytus is typical of the practice of Christian Initiat for the next 300 years. As it crystalized (definitely by 300 AD, possibly long before that), Christian Initiation was very closely tied the Christian Year. Easter was almost always "baptism day," w Whitsunday as an alternative. The rites of Christian Initiation gave Church its Easter liturgy. They were the means of observing Easter. Eas then, was not just an anniversary of things that happened to Ch long ago; it was the anniversary of things that happened to you a your family and your friends: your baptism, confirmation, and fi communion.

From the 6th century on, a larger and larger proportion of the initia are children. As this happens, the intellectual aspects drop out of Ch tian Initiation, and, eventually, Christian initiation is dissociated from Christian Year.

I. PRIMITIVE AND EARLY

It is significant that the primitive Christian in his baptism said, "I

Jesus is Lord," rather than the priest saying, "I baptize thee in the e of the Lord . . ." etc. The primitive Christian already believed in God, hence there was no profession of this. To say that Jesus is implied the Trinity, although there was no Trinitarian formula later.

ne practice of "naming" in Baptism today is not altogether good understood. "John" or "Mary" is not the name received; the name ved is "Christian." A person is not reborn "John Smith," but n Smith, child of God."

a sense, Baptism taught the Church Trinitarianism. Matt. 28:19 ne only place in the NT where the Trinity is mentioned all at once ather, Son, and Holy Ghost — and this was quite probably a bapal formula.

'hat was to be put into the Creed, as it developed? Everything could be included, but what was placed in the Creed were the doctrines ortant in baptism. The Creed is the sacramental formula for Hiptus — not the test of faith, as it is for us today. For Hippolytus test involved other things: the 3 years as a "hearer," the exorcisms,

Baptism, then, was known as a living relationship with the Trinity; t happened to Christ in baptism happens through Christ to us in ism. To profess belief in the Three Persons means acceptance of : Father, Lord, Holy Spirit. In the early Church, the Trinity was center of Christian life; today it is most often the center of the logy textbook.

REFORMATION PROBLEMS

'ith the translation of the baptismal rites, many of the exorcisms, spoken in a language that could be understood, were embarassing oolish. For example, one old exorcism was a kind of "bronx cheer." he Middle Ages this became "a little spit in the face;" its meaning completely lost. The whole baptismal rite was a confusion in the dle Ages. As long as it was in Latin, nobody cared — but what lo with it in English?

here was nothing in the Latin service about death and resurrection rebirth. The clergy had been teaching these meanings of baptism. rather than being in the baptismal rites these meanings had been left he Easter rites. This is true today of the Roman Catholic baptismal ice.

n translating, Cranmer discovered that the fundamental doctrines were in the service he was to translate. This situation was met partially in 1st Prayer Book. He used ancient Catholic liturgies (Spanish, etc.) introduced other material to bring in the basic doctrines. There were many little things in the baptismal service, ceremonies of uncertain ning. In the 2nd Prayer Book, many of these two cut out.

Cranmer did not know that the Creed had once been the actual baptismal nula. He did know, however, that the Creed was at the very center the service. Thus we find that the service is shot through with the ed; the concentration of fundamental doctrine. The Lord's Prayer s placed after the administration of baptism, where it belonged in the

ancient use (the catechuman, now a Christian, could pray).

The post-baptismal thanksgiving stands as a typical prayer illustrati how our service is built on the Creed. The confirmation prayer al illustrates this. The third paragraph of the Creed shows our relationsh with what Christ did for us. The creed is shaped the way it is becau of its roots in baptismal formulae. Today as we say the Creed we a re-affirming our baptism, as a live Trinitarionism.

The Bishop's hand in confirmation is a "sacrament" of God's har receiving confirmands as children. Confirmation is left on a note "beginning:" Christian rites never end with the idea that the person n has a reserved seat in heaven. Everything that Christ died to give is given, but one must still press on to the mark: he is never "blamel under the law" as in Judaism. The fine man I am today is the old m I must die to tomorrow.

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THE ADMINISTRATION *of Christian Initiation* WITH THE CONTRIBUTIONS OF THE LITURGICAL MOVEMENT

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CHRISTIAN Initiation is like a three-pronged fork: Baptism, Confirm tion, and Holy Communion. Separation caused Confirmation to see more important than Baptism, which came to be almost clandestine. Co firmation seems more important, also, because of the preparation involve and because of the bishop's annual visitation. Confirmation preparati may often be spotty, but baptismal preparation is almost negligible.

Underlying Assumptions of the Liturgical Movement

1. The Lordship of Christ over all of life. The Liturgical movement a theological movement; it is not primarily interested in liturgics. L stands under God's judgment.
2. The emphasis on the nature of the Church as the Body of Chris Do we live our lives as though this were true? We must recogniz the equally important functions of the laity within the Body. Sophisti cated clergy often do not put this thought into pastoral relationship The demands of Christian Initiation are important. The casual wa in which baptism is administered betrays a lack of understanding o its significance on the part of the clergy.
3. The priesthood of the laity. Do we understand its significance Evangelism is a function of the layman.

Baptism

The administration of baptism must always be public, when the larges number of members is present. Baptism is a family affair for the whol

sh family. All are responsible for Christian nurture. Public baptism
e best means of creating family feeling in the parish.
aptism should occur at the principle service on Sunday morning or
oly Day. The practice of "saving up" infants for Easter even is
able in ways, but has its drawbacks. Often it is a chaos if there are
rge number of children and Godparents, and other members are not
e. Practically speaking, Sundays and Holy Days are best.
Where in the service should baptism occur? In M.P. it is best after
2nd lesson. Many Easter hymns are appropriate. Baptism should
ays be made something special. At the Eucharist Baptism should come
r the Gospel or the Creed. To have it before the Eucharist doesn't
e much sense. The use of the Apostles' Creed in the Eucharist is
ropriate here; it is probably best to have Baptism follows the Creed.

eing Baptism "Special"

A dignified procession to the font. If choir processions at the be-
ning and end of services are "destroyed," then special processions
n more. Use the processional cross, torches if wanted.

Use a layreader as a lay representative, to stand by the font, perhaps
l the baptismal lesson.

Liturgically, the font at the rear of the church has problems. Bap-
ies are not good; they defeat the purpose of baptism. Even the font
he rear causes commotion: it is hard for the congregation to face the
x. The best procedure is to move the font to the front where the
w can be seen and the priest heard.

. Corporateness should be expressed. Southcott suggests having the
gregation join in the prayer of reception into Christ's flock.

. Preach the Word. In preaching throughout the Christian year stress
Cross, Death, and Resurrection. Then Baptism begins to make sense.
k about history, priesthood of the laity, the Church as God's family,
missionary responsibility, and responsibility for other people's children
o are baptized, the necessity of corporate worship, and the responsibility
Godparents.

. Publish "banns" of baptisms. Let people know through announce-
nts, newsletters, etc.

. After the service, have an informal reception. If it is a coffee hour,
the baby be seen.

. Link Baptism with Confirmation and first Communion.

nfirmation

Confirmation should be on a Sunday if possible, incorporated into a
vice of Morning Prayer or Holy Communion. If possible, it is best
work in a baptism too. To have the historical order of Baptism, Con-
nation, and Holy Communion is a wonderful teaching opportunity.

There should be a sermon, by the bishop if possible. (Not just a few
rds to the clss by the bishop.)

The catechism should be used. Have children publicly catechized, re-
ing together. It reminds the parents that the Prayer Book has a re-
rce of instruction.

One way of tying Confirmation and Baptism together is to have God-

parents present at Confirmation. Publicly recognize them, or have the stand behind the child. Use proxies if the Godparents are unavailab Pick out a sponsor for confirmands who will follow up Confirmatio and be responsible for the confirmand's later growth.

Preparation for Baptism

There are many holes in our program. Most important is the matt of the whole life of the parish. Premarital instruction is the place whe specific baptismal instruction should begin: at least three intervie necessary before marriage. Baptism of children should be stressed, alo with plans for their spiritual nurture, and the importance of religion the home.

The priest should be available to pregnant women for counsel. Especial in the case of an unwanted child, the woman can be reached better befo its birth than after.

Post-natal preparation. Call on the mother in the hospital as soon possible. Catch other problems here (e.g., a deformed child).

Be careful not to teach that there is anything magical about baptis Baptism in itself must be followed through the life of the Church, lea ing on to Confirmation and Holy Communion. If it is necessary baptize the child immediately in case of emergency, be sure to finish off in public with Godparents, vows, etc.

The birth of a child is news. Make it known via the parish news med

When a child is born write a letter or call and consider the nami of the child, Godparents, etc., right away. This prevents picking o unsuitable Godparents before arrangements are made. It is a good id to have several people in the parish who are responsible members rea to act as Godparents for new families.

Immediate Preparation for Baptism

Take an evening and meet with the parents and Godparents. Discu the nature of the Church, Baptism-Confirmation-Holy Communion. Reco mended is the Associated Parishes publication on Holy Baptism as a r source for this interview. The men of the parish can do this, and they do it makes an excellent lay witness, to the parents and Godparen Then have the instructor stand at the font during the ceremony.

Follow-up for Baptism

A "cradle-roll" or its equivalent should be used. Keep in touch wi the infant: cards, letters to the parents, etc. Put the child on a person or prayer group daily intercession list for a week or so. Get sever young couples who have recently-baptized children together, and discu the Christian nurture of the children.

Preparation for Confirmation

This is the continuation of Christian nurture from birth and baptism It involves the whole of parish life.

The organization of the parish is important. Every soul must hav the maximum opportunity to grow; every group must be a self-consciou cell of the Body of Christ. As a priest, one should always emphasiz the spiritual side of Church life.

The Woman's Auxiliary is one of the best missionary groups potentially

en in the parish we miss the boat here. — "Is a woman a better ristian because she belongs to my guild?" If the group can think ously on this, a revolution may occur.

he Parish Council. If a parish is small, the whole parish can be the ncil. It is a policy-making group, and also a place where gripes can aired. A "year's objective" can be set: e.g., more confirmands, bigger urch School, etc. The emphasis should be on communication here: ing people know what is going on. The rector or the warden can he chairman of the council; the warden is best.

arish Eucharist. Children must be present; it must be a parish affair. ss all activities that bring the family together.

arish Meetings. In small places, have them at the drop of a hat. sorb criticism and hostility. The parish meeting is an opportunity to e instruction as well.

All of this has to do with the preparation for Confirmation. If the ish is creative and redemptive, preparation is made.

mote preparation for Confirmation

Here family worship is important. A preparation for the Eucharist for nilies is available from Grace Church, Madison, Wis.

Adult remote preparation: Here the sermon is valuable. Stimulate ople to ask the right questions. Don't give all the answers. Lent is good opportunity to bring in adults. Door-to-door canvassing to find unchurched. Try mailing to pick up children for Church School: choose blanket area, invite those who have no church.

nfirmation Instruction

Children: Weekly session for five or six months, or better still, for ear. Make the children and the parents make a choice: other activities confirmation. Suggested is the life of Christ theme: read St. Mark; ave in the sacraments, ordination, etc.

Adult: Adult training for confirmation is more a continuous process. e priest ought to be willing to teach anyone, anytime, anyhow. Find se who are interested, arrange a time to suit them. The quality of truction is more important than the quantity. Probably best are inquir- classes, which include those who want to be confirmed, those who are erested, but do not want to be obligated, and those who want a refresher.

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DIVISION DOINGS

By the Staff of
Division of Town and Country
Of the National Council

The Student Field Training Program of the Division has been in op- ation again this summer in six regional Institutes enrolling some 110 idents from 50 U. S. Dioceses and 3 Foreign Dioceses (Toronto, Bom- y and Jordan) and representing every seminary and training school the Church. Students have been engaged in their field training in 96

local situations under supervision of over 90 clergy supervisors in mor than 40 Dioceses. Institute preliminary and evaluation sessions in the pr gram take place at: the National Town and Country Church Institut Roanridge Farm, near Parkville, Missouri; Lasell House, Diocese of Wes ern Massachusetts conference center; The Claggett Diocesan Center of th Diocese of Maryland near Buckeystown, Maryland; the Valle Crucis Scho at Valle Crucis, near Boone, North Carolina; the Conference Center the Diocese of Minnesota at Cass Lake, Minnesota; and at St. Luke Church, Weiser, Idaho and Camp Galilee on Lake Tahoe, in the Di trict of Nevada. Students who enroll their own choice, or at the sug gestion of their bishop or seminary authorities are given an experien in the town and country Church with people in living situations that designed to parallel as nearly as possible the actual ministry of a tow and country clergyman. Students usually return to seminary after suc an experience with a greater sense of vocation and a broader understandin of the application of their formal studies. Students who have not y been enrolled in the Program may wish to be so enrolled next year, an bishops and parish clergy may wish to consider the possibility of pr viding a field training situation in the Program for 1959. Information o Supervisors' training conferences and other aspects of the Program available from the Division.

The Rural Curacy Program, a new experiment of the Division, is mal ing a small beginning with locations in the Diocese of Montana in th Virginia City field and the Diocese of Dallas in the Eastland-Cisco-Rang field and the Atlanta-Texarkana field. In each case an attempt is bein made to set up a research study which will help determine effective wa of establishing a town and country training program on a full-time bas where there is a close working relationship between the rector or pries in-charge of a mission field and a second clergyman brought in as a assistant in the field. The program is designed to make it possible t fulfill a normal curacy in a Town and Country situation. On the bas of these early experiments, it may be possible to expand this progra to include at least one rural curacy in each Diocese where there is recognized town and country situation and where a qualified pries supervisor may be found.

The Rev. Smith L. Lain, staff member at the N.T.C.C.I. at Roanridg Missouri, under the rural study scholarship of the Division since October 1957, was appointed early this summer to the position of Associate Secre tary of the Division of Curriculum Development of the Department o Christian Education. In this capacity, "Smitty" will have special responsi bility for the Department's plans for the Small Church School, and wil work closely with the Division and town and country leaders as plan develop. As former Director of the Tioga-Tompkins Associated Mission Field in the Diocese of Central New York, he brings considerable valuabl experience to his new work.

A Second Presidential Commission on Country Life is being urged b the American Country Life Association and most rural church leader

farm organizations as an appropriate means of observing the 50th iversary of Pres. Theodore Roosevelt's appointment of the original mission in 1908, which was responsible in large part for the estab- ment of our national program of soil and other natural resource con- ation and management and the development of our national parks em, etc. House Resolution No. 11844 and Senate Bill No. 3596 have n introduced in Congress for the purpose of initiating a compre- ive appraisal of country life in the changing American scene, so that ous groups and agencies will develop a pattern of inter-relatedness see their responsibility in terms of the wholeness of country living.

he Rural Development Program of the United States Department of iculture and other government departments and agencies cooperating n state and local groups and committees, is operating with "pilot" pro- ms in 63 counties, plus eight trade areas (larger or smaller than nties) in 30 states across the U. S. At a national conference con- ing the program held at Memphis, Tennessee recently, rural church ers joined some 350 other delegates from a wide variety of occupa- s in interests in learning of the importance of supporting this pro- m, sometimes called "operation bootstrap" as it works for improve- t, especially among people living in designated low-income and eco- ically depressed areas. In many instances ministers and church leaders e been instrumental in initiating the program and organizing local ple to take advantage of the opportunities it offers. The Division of wn and Country is anxious that Episcopal clergy and laymen do their along these lines and will gladly furnish further information re- ling the Rural Development Program.

Division Executive Secretary, Clifford Samuelson, in recent months has nt considerable time in the field on Diocesan and local consultations in ition to his many responsibilities in connecton with Roanridge and Student Field Training Program. He visited the Diocese of Kentucky two occasions, where he was assisted in field work by the good services Capt. William Paddock, of the Church Army. He has also been in zona, California, Eastern Oregon, Nevada, Oregon, and Sacramento, addition to stopping at the W.T.C.C.I. at Weiser, Idaho and the C.C.I. supervisors' training conference at Roanridge. Cliff attended headed the Episcopal delegation to the National Canadian Rural Life nference at Grimsby, Ontario in May; organized a Roanridge 1957 mni reunion at Church Missions House in New York; and has led participated in a number of meetings regarding Agricultural Missions, t of Research and Survey, Indian Workers, Ministry to the National ks, mobile units, etc.

Associate Secretary, Bill Davidson, who also attended the Canadian Con- nce, has in addition represented the Division at the following meet- s: the Province V Town and Country Seminar and the R.W.F. Board directors meeting at Menominee, Michigan in April; the Committee on nagement of the N.C.C.C. Department of Town and Country, held in anta, Georgia in early May; a N.C.C.C. sponsored conference on Town

and Country in-service training at Rye, New York in May; and the Co ference on the Rural Development Program at Memphis, Tennessee, June. In addition, Bill conducted a conference for Town and Count clergy of Oklahoma at Norman, Oklahoma in May; visited the Stude Rural Seminar of the Diocese of Montreal at Ormstown, Quebec in ear May; briefly appeared at the preliminary sessions of the Stude Program at the Institutes of the N.T.C.C.I., P.T.P., M.A.T.I., ar S.T.C.C.I.; and has made field visitations to the Eastland-Cisco-Rang Rural Curacy location in the Diocese of Dallas, to the Demonstrati locations at Mt. Holly, North Carolina and Somerset, Kentucky, and the District of Salina and the Diocese of Tennessee.

Division Doings as usual invites readers of *Crossroads* to write t Division of Town and Country, 281 Fourth Avenue, New York (10 New York for further information about items contained in this colum or regarding Town and Country work in the Episcopal Church.

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HOW A BISHOP FEELS ABOUT CONFIRMATION PREPARATION

Rt. Rev. Herman R. Page

What have we done or not done? The experience of the summer You Conference shows that lack of instruction is the chief complaint of t young people. When asked, they said that they thought they should r ceive at least six months of instruction.

One of the problems is how to avoid the idea that Confirmation "graduation." Do we make it too easy? We should require promis of regular attendance, giving on both sides, work where needed. Agai do people need to be challenged more than instructed? Do we challen enough beyond the mere Confirmation service?

Do we prepare the congregation for Confirmation? Do we stress t responsibility of the congregation for the new member's life in the Churc Machinery is needed to follow up people. The congregation needs pastor training to help its new members, those in trouble, etc. Filial piety a way of life, not merely an intellectual or emotional matter.

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Prayer Book Faith and Practice

AS RELATED TO A MINISTRY TO RURAL PEOPLE

A paper given by the author, at the invitation of The National Council Division of Town and Countr Work, to the Seminar on Theology and Rural Life meeting in New York, May 23, 1957. Members of th Seminar are denominational leaders in rural church work and other interested persons. The author ha been Vicar and Rector of St. John's Church, Shenandoah, Iowa since 1946. He is Prayer Cycle chairma for the Rural Workers' Fellowship.

by

THE REV. HENRY B. ROBBINS

This paper is a discussion of the Anglican Communion and what sh has to offer to Christendom, especially to the rural part of it.

nd so, I intend briefly to examine the Faith, the relationship of Faith ne Prayer Book, and then to show what we can contribute by our and worship to the rural life in which we are attempting to work. r offering is one, basically, of worship; and I believe this worship most essential gift.

begin with, we must assume that the Anglican Ethos is basically and agricultural. By sheer chance of history, the Book of Common er, which is the central key to Anglican life, is strictly rural in -up. The world in which it was composed was a rural world. True, time in which the Prayer Book was formed were times of great and change and violent revolution, but the revolution of the time not industrial; it was agricultural. It was a revolution for the control nd power. The question to be solved by such a revolution was who to be the owners of the best lands, and who had the most power et them. The church lost, and the nobles won, and a lot of new es became nobles over the grabbing of the land, but the atmosphere agricultural and was to be so for three centuries. Another point t the Prayer Book is that eighty per cent of the book is Scriptural ation, and the Holy Scriptures are by their very nature rural in ground. Thus, very basically the philosophy in Anglican worship Anglican teaching is atmospherically rural.

ecause of this basic rural, agricultural background, there has been k of self-consciousness on the part of Anglicans about rural life. The l life is the accepted background of all of our living.

mention these facts at the outset, because they are significant. When English Church came to this country, she came as the establishment he established people. In Virginia, and in the colonies generally, clergy expected and received their living easily. When the Church t into the West, she went in the same easy way, and her leaders it for granted that the life that was being lived then would go forever. The Church was rural and conservative, and due to the dness of its leaders, she was not ready to enter into the revolution, er industrial or social. It was only in 1835 that she was able finally hake off the lethargy of her people.

the second Office of Instruction the questions are asked: "When e you made a member of the Church?" The answer is: "I was made ember of the Church when I was baptized." "What is the Church?" e Church is the Body of which Jesus Christ is the Head, and all tized people are the members." Here is the gist of Anglican thinking. Lord Jesus Christ is the Head of His Church. He is living in and ugh Her, and it is He who quickens and enlivens her through the king of his Holy Spirit. The Church is the life of Christ working ist's ministry through Her members who, having been called by Him, reborn and initiated by Holy Baptism into membership. No matter far an Anglican may fly in fancy, we are always brought back to divine act of the Incarnation, and the continuing act of the Incarna- through the Church. The extension of the life of Christ by the

coming of the Holy Ghost as the continuing action of the Holy Trini in His redemptive process for the world is the essential fact of Anglicanis

After our Lord's ascension, there was seemingly a pause in this interpl between God and His world while our Lord's followers, by Divine Co mand, waited for the coming of the Spirit. Then came the Spirit capture the waiting ones. Then the love, the healing, and the forgivi of God began afresh in the corporate Body of those who were, to u the Scriptural term, "abiding in Christ." The whole of life which h been clouded by the original sin of the first man was to be renewed a rejuvenated and reordered by the Body of Christ — the ecclesia — t called-forth, the Church.

Continuing from the day of Pentecost, there has come down to through history, the essential Fellowship or Communion, which is Fellowship not of our making but of God's making, to continue t work begun in Christ.

This Body, to mention her historic notes, is first of all one; the bo is one body under one head, the head being Christ, continuing forev to lead His Church through the action of the Holy Spirit that has dra us together.

A most important point here is that Anglicans feel that the Chur is structured and visible. But at the same time there is a humility, formula at least, in which we maintain a validity of Christian life outsi our own structure. It is this which is so perplexng for someone star ing outside of Anglicanism. On one hand we present a structure as t extension of the Body, but on the other hand, we offer an assuran especially in this post-reformative period, that the driving action Christ is not solely owned by us, and for anyone to claim such a thi at any time is one of the tragedies of man's relationship to God. W believe that there is a validity on religious life and experience outside t orbit of our Communion. We do say, however, that baptism is the sential for entering into the greater structure of our Lord's life. W are also concerned that there be a holding to the historic life that h come down from antiquity, of which I shall speak in a moment, and is this life uncluttered by Medieval accretions that we are sure that is our blessed and graceful place to offer for the whole Christian fami

To return to the notes of the Church, we say that the Body is Ho because the Holy Spirit dwells in Her, and sanctifies Her members. Pe vad'ng and making the communion of the Church is the Holy Spiri We do not choose Christ; it was Christ through His Spirit who fir chose us to make up a part of His Holy living life in his extension int the world.

The Body we also say is Catholic, because the Body is universal. It universal because it holds earnestly to the faith once delivered; the fait delivered for all from the past into the future, to be presented into a countries and for all people with no exception — all classes, all type all races — and it is universal because of the demand made by Chri through His Spirit that the gospel be preached and practiced throughou

whole world unto the end of time. The Body is Apostolic because ontinues steadfastly in the Apostle's teaching and fellowship from Apostolic commission until the present time. It is here that the ions concerning the Anglican ministry may be made and superficially ered, for it is in the question of Apostolic authority and the Christian eems to be divisive. It is important for Anglicans, and it is a matter ealousy on our part — some Godly and some not — that the historic istry represents the continuing life of redemption for the world. As expressed in the Prayer of the Prayer Book: "O Holy Jesus, who hast ased to thyself an universal Church and hast promised to be with the ster of Apostolic Succession to the end of the world, be graciously ed to bless the ministry and service of him appointed" (to this stry). Article 23 of the Prayer Book states that, "It is not lawful ny man to take upon him the office of public preaching or minister- he sacraments in the congregation before he is lawfully called and o execute the same." (This, of course, means by Episcopal authority.) lawful authority of the Church is, according to our Anglican formu- , vested in the hands of the continued Apostolate.

e points that I am trying to make are that the body of believers sible and structural and definitive. The life of the brethren in this wship and communion is a life bound together under a Spiritual ority given by Christ in His Holy Economy so that the body and the stry are mutually commissioned and assist one with another in the Di- Commission of our Blessed Lord through His Church to the world. a mutuality must color the whole life of the Fellowship for what ne in the Fellowship is done in mutuality. The whole function of Church is neither simply lay or simply priestly. Both must function her to show forth the Holy Living Redemption for which the whole commissioned.

nd so what is the meaning of the Anglican Apostolate? It is that liar aura of Christian life which we know as the Anglican Com- on. It is a correlation of authority and within authority, a demo- c freedom which interplay has been established by Heaven. Please that there is no point at which other churches are condemned for . There is a freedom in Anglicanism and an assurance which al- us to show a concern for and a seeking for relationships in both tions of ecclesiastical and spiritual authority and/or ecclesiastical spiritual freedom.

o show more clearly the meaning of Anglicanism, I should like to that we obviously feel the weight of antiquity, and so we are con- ed that we keep before ourselves the historic creeds to remind us he full Catholicity of the faith. The key to our Anglican faith is Holy Scriptures and the combing of the Holy Scriptures to seek out meaning of things written in the Scriptures.

further point to explain our Anglican heritage, we hold that there two sacraments that our Lord ordained that as generally necessary salvation; that is, Holy Baptism and the Supper of our Lord, or Holy

Communion. The efficacy of these sacraments stem from the effic from the Divine Life of God in His Holy Church. As the Church Holy, so are the Holy things of the Church. Holy Baptism is our init tion and rebirth into God's Church. It is the initiation of all into Go Church. The Blessed Sacrament of our Lord's Holy Body and Blood the visible means of communication between our Lord and ourselv As He spiritually dwelt in His human body on earth to communicate hi self, so does He spiritually dwell in His chosen means — the comm bread and wine of the common people everywhere — to communic Himself as perfectly as He did while here in His body on the ear Involved in the offerings of the Holy Communion are the two mut parts of our Lord's esteemed Body, the priest and the body of the fai ful people. Each is necessary. Each takes his part in the action of G in which God gives Himself in the visible organism of His Church.

I would mention also the so-called lesser sacraments: Holy Confir tion, which has come to us as a western accident due to the fact that Medieval times Bishops were not handy to come by, and baptism, which confirmation was one a part; Holy Penance, which had been ligatory in the Western Church and which is still a part and parcel our Ethos, and is available for the bestowing of mercy within the body the church; Holy Matrimony; Holy Unction (in its original purpose healing); and Holy Orders are the means by which God's Grace is stowed, at various moments in her life, upon the holy family which has established.

But the order and the life of the Anglican Communion is to be fou in the Book of Common Prayer. What does that mean? It means t the dogma held by the church is not dogma merely to be dogma, dogma to lead us in a right expression in our devotion towards Almigh God. The direction of Anglican life then, is not first of all doctri and Scriptural and then worshipful, but its direction is first of all w shipful, and in the process of worship discovering the great truths the Holy God we worship. The Book of Common Prayer is our bo and even more, our way of living together in our Communion.

Involved in our worship is the working out, in worship, of the relati between God and man, God and His creation, and man and man. To e plain: Our Lord suffered and died upon the cross to bring back all life into a right relationship to Him. All of life before Christ was unr deemed. Our Lord established a Community of the Holy Spirit to co tinue His redeeming work through this Community. The central a of this Community was and is the breaking of bread and the offerin of the members of themselves in prayer, so that the Holy Ghost cou and can lead them more perfectly to the Way and Life of Christ.

There has been a tragic break in the fellowship of this Communit because men have denied the Holy Ghost and have sought power to co trol life by themselves. So now the body is split, and in various way t redeeming work is being variously done. We Anglicans feel that we a blessed in that by God's grace we have been allowed to retain the co

us worshipping act that has come through history, and is now brought to this age and to the future. The body of Christ, worshipping and in worship, is the potential we feel must be the desire of our ed Lord for His whole Body.

believe I can now come to explain the title of my paper, "Prayer Faith and Practice as Related to a Ministry to Rural People."

There is a tremendous need to express devotion to God in pure tion. I am not talking about any obscurant devotion nor the placat- of God, nor the seeking of control of God, which is magic. I am ng about the profound depth of experience which can only be ex- ed in adoring. This can only be done in worshipping. The whole orship is the offering of all of one's self and one's life to God in tion.

the fall, when the harvest is over and all has been brought in from ields and the stock has been readied for the winter, how best can xpress ourselves but by pouring ourselves out to God in Holy wor- and thanksgiving for His care. Although the severity of winters ag for the most part to another age, the hazards of the cold and n, the joy of Christmas frivolity, the Lenten preparation of fasting are made holy through worship. In the spring, the holy joy of Easter, Ascension, the Feast of Pentecost can only be expressed in adoration worship.

the rural communities of America there is still the communal rela- hip and interest. Birth, death, marriage, catastrophe, joy, sickness still matters of concern for all. How best express these but in hip together?

ne of the great lacks in rural Protestant worship and for which Protes- sm is trying so desperately to find an answer is a matter of expressing ness. As a matter of fact, it seems that all of Christendom is looking rd such expression. This must indeed be expressed in worship both man's need and for a proper understanding of man's true relation- to God.

There must be added in the Christian life the response to the scrip- prophetic voice, declaring the separation of God from man: the hetic voice that is given to men from their worship offered in the of Holy Scripture. Who is God that He will have created this life prepared all of this life, and will have given man, the chief of his ion, the whole of life? And what is man? Finite, cruel, gluttonous, ul, proud, but who has in him, muddied as they be, the seeds of the ity, mercy, generosity, gentleness, and humility of Heaven. Man is tle lower than the angels, and at the same time he stands as part of creation. He also stands under judgment as a sinner redeemed only he action of God's promise to him. All this must be expressed and erstood, and be continually presented at the point where God and meet in the common worship of men before God.

Involved also in worship is the expression of the community of man God. In true worship, the community of men must be expressed

before God because man's life is basically and normally communal. God's community not only man singly but man in community is h sacred. The normal and natural communities that have existed in country for a century or so, and through which our American life w developed, have broken down. The people are moving. Communities t were or are dying have died. Other communities are growing big and newer. There are brand new communities. The farm philoso changes. There are whole new relationships to be made that have ne been made. The whole order of life is distorted. Potentially, the o assuring community that remains the same is the church — the worsh ing community. Standing in the midst of the confusion — at times e caught in the confusion — the church's community stands as the poten for the establishing of community life in the midst of our straggl chaos. A corollary of this loss of community is the loss of assura among men. With no roots, with no home, he feels even more the n of the mercy and the sure love of God.

Only as we offer ourselves in worship to God who stands over us love is there the possibility of an individual's expressing and accept himself one with another in love, in forgiveness, and in boldness. O where God stands above man, can man dare to be liberal and/or prophe in his age. This is only possible where God is truly worshipped.

4. Another point to make is that worship involves the realization man's function under God to be part of the ordering and the reorder of God's creation. Our worship must express not only man's relati ship to God and God's relationship to man, there must also be expres man and God's relationship to the whole creation. In rural life this expressly evident in the part man plays in the development and the of the land, for here man is seen as the instrument by which God brin His creation to perfection. It can only be that as the right relationsh between God and man, and man and man, and nature is maintained, the creative process be continued. Let there be a distortion of th relationships, and the end is disaster and depth. The redemption a the reordering of life is maintained in worship.

5. And finally to make a point of the greatest importance, God's H Church is divided and broken; therefore, she does not worship togeth and the fulfillment of God's reordering work is hurt by the men to wh God has given the work to do.

The Anglican Communion stands in the middle of things and express in her life of worship the historic as well as the reformative actions God's people. Redemption is of God, and the reordering of life is God. God came once into the world for the salvation of His world, an he has continued in His Church the doing of His work. God's wo which touches us here in this moment on this planet is that which G has been doing and continues to do and will always do for life everla ing, both in this world and in the next.

The Loud Voice of the Grass

REV. MAXWELL BROWN

ras heartened the other day in reading four lines in a diocesan paper rning a country parish that had won their Bishop's Award for the kept grounds in the diocese. When I recalled driving through that same diocese a few years ago I remembered with despair the many mpt church yards I saw in the little villages and in the open country. nted to shout "Halleluia" when I read those four lines, and heartily d that they were not hidden within the middle of the paper. Actually ought to have been blazoned in large headlines.

is began a mental tour to various rural churches within a hundred of me, and I was brought up sharply to the realization that un- churchyards seemed to be the norm. What a terrible shame!

e have no better outward and visible sign of our spiritual vitality the exterior appearances of our buildings. Whether in a city, or non-metropolitan area, the appearance of our grass and shrubs, our s and walls all shout: "This is what the church means to those who nip here!"

we who love the rural church have to admit that we are the worst ndskeepers? Must we stand shamefully in the background while city hes have lovely lawns, well trimmed shrubs and trees? We who h our love of God's good earth quite often are the most careless in g out what our words proclaim.

ue, we have no budget item for a custodian who can spend hours lawnmower, hedge trimmer, and fertilizer spreader. Yet if our y and laity would spend but an hour or two a week in loving care diligent exercise) upon our church yards, we would bring many ings to our neighborhood. A well kept church yard first of all pro as a vitality of the membership within. Secondly, it inspires all pass by to comment upon the good appearance, and invites them rn more about the fellowship of those who call that church their home. e very act of working together to keep our churchyards attractive bring fellowship to our members, and will encourage them to keep own yards tidy and expressive of their good stewardship of God's l earth. Finally it will do much to bring up the total standards of g in the homes of everyone in that neighborhood, for the practice of l stewardship is catching.

m rather convinced, too, that the spiritual vitality of all who worship nat building is stimulated and enriched whenever they go through yard to the building; and that whenever they pass by, they will and recall that they must in all things be good managers of the ures in life God has enrusted to them, and express in all of life thankfulness to Him who has brought to them Salvation and a more llent Way of Life.

Rural Workers' Fellowship Award

A Rural Workers' Fellowship Award was presented to Mr. Alex Har of Colborne, Ontario, Canada, on behalf of the President by Rev. Jar Ethan Allen and by Rev. Norman Green, Vice President. The presentat was made on the opening day of the First National Anglican Confere on Rural Life at Grimsby, Ontario, Canada, May 6, 1958, with the fo lowing citation:

Alex Hardie, M.A. (Cantab.), a devoted layman of the diocese Toronto, has given life-long service to the Church and Community, as reader in parish churches, a member of the Synod Executive, and co munity welfare worker.

After retiring to village life he took an active interest in the ru churches, the rural ministry and the Town and Country Church Co mittee of the diocese.

On the committee he has been most faithful for many years. He h carried out his duties capably and given encouragement to the rest the committee.

He has been a chairman of the diocesan committee for the past th years.

His integrity and conviction have carried weight in synod and gi prestige to the rural church work of the diocese. Matters like the C Loan Fund, the study of Rural Social Problems, and relations with Episcopal Church, have been forwarded by his interest and efforts.

He has striven for the good, the right, the best, for the Town a Country Church — a worthy recipient of the Rural Workers' Fello ship Award.

To make it easier to choose RWF Award recipients next year, the follo ing men have been nominated repeatedly covering the number of ye indicated: Henry Fullerton, 3 years; Robert Hall, 4 years; Norman Foot 4 years; Charles Hamilton, 4 years; Frederick Smyithe, 4 years; C. L. San uelson, 3 years; W. B. Spofford, 3 years.

The following have only been nominated once: Rev. Treadwell Daviso Rev. E. O. Douglas, Rev. J. Roy Gregg, Rt. Rev. Geo. M. Henry, Re Wm. Johnson, James McKeown, Capt. Wm. Paddock, John Philbric Mr. Alfred Saulsbury, Mr. Alexander W. Short, Rev. Henry W. Hear Rev. Wm. Davidson, Rev. David H. Lewis, Jr., Rev. Ronald Schliche Rev. Phil Steinmetz, Mr. Howard Allen, Rev. Herman Anker, Rev. Fre erick F. Kramer, Rev. John B. Hunt, Rt. Rev. Frank A. Rhea, and Re C. E. Wilson.

—30—

New Members

One RWF member gives memberships to RWF as ordination or farewell presents.

D. C. Anderson, Church of the Epiphany, Box 28, Riwbey, Alberta
Kenneth N. Brueton, The Rectory, Jarvis, Ontario
M. A. Breyfogle, University of the South, Sewanee, Tennessee
John E. Burke, 27 Avenue St. Genevieve, Quebec City, Quebec
Kenneth Davis, Church of the Ascension, Salida, Colorado
iity School Library, King's College, Halifax, Nova Scotia
ev. R. M. Hatch, 37 Chestnut Street, Springfield, Massachusetts
Roger C. Jones, St. Mary's Rectory, Pocomoke City, Maryland
J. E. Matheson, St. George's Rectory, Augwash, Nova Scotia
George E. E. Meades, Bethany, Ontario
G. W. Needham, 113 E. Lafayette, Ottawa, Illinois
W. R. Redman, Chase, British Columbia
Lawrence Rowe, 4411 2nd Ave. N.E., Jamestown, North Dakota
Richard Shackell, Box 204, Novato, California
Canon F. Vaughan-Birch, Box 345, High River, Alberta
H. M. D. Westin, St. James Church, Ormstown, Quebec
Rev. W. L. Wright, 134 Simpson St., Sault Ste. Marie, Ontario
Samuel W. Wysong, Box 37, Camden, Delaware

Changes of Address

William Brushett, 45-192 Deglet Noor, Indio, California
W. H. Cowger, 425 E. Cherry, Nevada, Missouri
Wm. V. Dennis, 26344 Euclid Ave., Apt. 31501, Euclid, Ohio
Max L. Drake, 1970-10th St., Reedley, California
L. Flowers, St. Paul's Rectory, Stoughton, Saskatchewan
Katherine Guice, 281 4th Avenue, New York 10, N. Y.
Wm. C. Johnson, Jr., 125 E. Jefferson St., Boise, Idaho
Smith L. Lain, Route 3, Box 3, Parkville, Missouri
George R. Martyn, 1347 Pine Ave., Trail, British Columbia
Herman Page, Jr., 201 W. Montezuma Ave, Houghton, Michigan
M. Evlyn Pearsons, 1031 Dempster St., Evanston, Illinois
Willis M. Rosenthal, 224 N.W. "D" St., Grant's Pass, Oregon
Alice Sweet, c/o S. S. Bowman, Jr., 5818 Flamingo Drive, Houston 21, Texas
James P. Trotter, 755 N. Arthur, Pocatello, Idaho
T. T. Webner, Pine Lodge, Bompas, Virginia

The Rev. Harold F. Cross, M. A., R. D.

REV. KENNETH N. BRUEJON
Jarvis, Ontario

Widely known as the priest who ran a farm, as well as for his likea personality, the Rev. Harold Falls Cross died very suddenly at his ho on the 21st February last.

Harold Cross graduated from Queen's University, Kingston, Onta in 1924, obtaining his M.A. and a gold Medal in History. Subsequen he studied law at Harvard and Osgoode Hall, Toronto. However, felt the call to the ministry and entered King's College, Halifax, N Scotia, from which he graduated in 1932. During this period he a did some teaching, lecturing in history at Heidelburg College, Tif Ohio and at Acadia University in Nova Scotia.

His first parish was at Fairview, then he moved to his native Provi of Ontario where he became Rector of Wiarton. This is in the Dio of Huron, where he was destined to do his life work. He remai there about a year and moved to Warwick, Ontario, in 1941. A years later he moved to the Parish of Tyconnell, on the shore of L Erie, where he remained until his untimely death.

At Warwick he began the activity for which he will always be rem bered, that of adding farming to his priestly duties. He took it up first for financial reasons. He had a growing family and a small stipe but he had 3 acres of glebe land. He decided to put this land to although he had not previously done any farming. Mrs. Cross says: –

> "Neither Harold nor I had had anything to do with farming —before our marriage, we were both small town, but we both loved God's green acres — as indeed we were of one mind about most things."

At Tyconnell, where I visited him, he had what might be terme "small holding." On it he kept several cows, and also raised pigs kept hens. There is also a large plantation of trees which he kept good condition.

Being thus involved in both farming and church work, he natur became deeply interested in the Rural Church Movement. In fact, first time I met Harold was at the School of Rural Clergy at the Onta Agricultural College, Guelph, and the last time we met was at the To and Country Convocation at Green Lake, Wisconsin. (We happen be in different, but contiguous dioceses.) He was the first, and on chairman of the Rural Church Committee of the Diocese of Huron, well as being Rural Dean of Elgin, and organized several conferences the Diocese, as well as doing other work proper to such a committee. and Mrs. Cross also attended the Ontario Provincial Conferences a various Town and Country Convocations in the U.S.A.

One of his interests was the promotion of Rogationtide observan In 1955 he organized a Rogation Tour of his parish. Starting with short service in the Church, they visited in a meadow, a farmyard,

al place," a well, a grain field, an orchard and a garden. Prayers aid at each place and the Procession ended at the Church Yard. old Cross is an example of a man who served a country parish e he loved it. With his abilities he could have obtained "promotion" ity parish, or could have become a professor, but he preferred the work. His life is a proof that rural work is not just for the mis- t is a work that the most brilliant and gifted man need not be ed to do. He was very happy in his work, and his personality, his and his example will remain an inspiration to all who knew him.

—oOo—

Liberty, Equality, Fraternity

O God, within whose sight
All men have equal right
To worship Thee,
Break every bar that holds
Thy flock in diverse folds!
Thy Will from none withholds
Full liberty.

Lord, set Thy Churches free
From foolish rivalry!
Lord, set us free!
Let all past bitterness
Now and forever cease,
And all our souls possess
Thy charity!

Lord, set the people free!
Let all men draw to Thee
In unity!
Thy temple courts are wide,
Therein let all abide
In peace, and side by side
Serve only Thee!

God, grant us now Thy peace!
Bid all dissensions cease!
God, send us peace!
Peace in True Liberty,
Peace in Equality,
Peace in Fraternity,
God, send us peace!

—John Oxenham

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Whether you live in country, town or city . . .

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You receive the best literature on the town and country printed tod

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